



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| <p>1. <i>Eqtaraba</i>³⁴²⁴ (<i>festinately-approached</i>) for the mankind their accountability while they (<i>are</i>) in heedlessness^w shunners.</p> | <p>أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مَّعْرُضُونَ ﴿١﴾</p> |
| <p>2. Not <i>ya'atee</i>^x (<i>descends/comes to</i>)^x them of a <i>Thekren</i> (<i>Qur'an/message</i>) from their Lord <i>mubdathen</i>³⁴²⁵ (<i>that which is made anew by revelation</i>), except <i>ista'ma'ao</i>³⁴²⁶ (<i>they^z affirmably heard</i>) it^x while they play.</p> | <p>مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾</p> |
| <p>3. <i>Toyers</i>^w (<i>are</i>) their hearts and they^z concealed the <i>najwa</i>^x (<i>secret-counsel</i>)^w; who^f <i>dhalamo</i>³⁴²⁷ (<i>they^z wronged</i>); is this except a human like you^z; do then <i>ta'ato</i> (<i>you^z bring forth/ about</i>) the magic while you^f discern³⁴²⁸.</p> | <p>لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّخَرَ وَأَنْتُمْ تَصْخَرُونَ ﴿٣﴾</p> |
| <p>4. Said [<i>he</i>]: my Lord knows the say in the Heaven^w and the Earth^w; and He (<i>is</i>) The <i>Sameeo</i>³⁴²⁹ (<i>The Acute-Hearer/ The Enabler of hearing/ The favorable Answerer to prayer</i>), The Omniscient.</p> | <p>قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾</p> |
| <p>5. Rather said they^z: <i>adhghatho</i> (<i>medley</i>) dreams, rather <i>iftrabo</i> [<i>he</i>] <i>crafted it</i>^x as a lie for fraudulent end; rather he(<i>is</i>) a poet; so let <i>ya'atee</i> (<i>produce/ bring about</i> [<i>he</i>]) (<i>to</i>) us by an <i>Aya'ten</i>^w (<i>miracle/ sign/ proof</i>) like what (<i>had been</i>) sent the [<i>firsts</i>] (<i>ancients</i>).</p> | <p>بَلْ قَالُوا أَضْغَتْ أَحْلَمَ بَلْ أَفْتَرَنَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾</p> |
| <p>6. Not believed before them of a village^w We perished it^w; do then they believe.</p> | <p>مَا ءَامَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾</p> |
| <p>7. And not We sent before you^g except men; [<i>We</i>] reveal³⁴³⁰ to them, so let-ask you^z the <i>Thekre</i> (<i>The Qur'an/ The Book</i>) folk^w en(<i>if</i>) you^c were not knowing you^z.</p> | <p>وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾</p> |
| <p>8. And not We made them a <i>jasadan</i>^{x*} (<i>tinged-physique</i>), not eat they^z the <i>tta'aama</i>^x (<i>wheat/ edible/ food-grains</i>)^x and not they^z were immortals.</p> | <p>وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾</p> |
| <p>9. Afterwards <i>ssadaqnabom</i> (<i>We always-enforced-the-truth to/ for them</i>) (<i>regarding</i>) the promise; so We delivered them and whom^f [<i>We</i>] will; and We perished the exceders.</p> | <p>ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾</p> |
| <p>10. <i>Laqad</i> (<i>verily, already and affirmatively</i>) We descended</p> | <p>لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ</p> |

³⁴²⁴ The word "أقترَبَ" is more particular than "قرب" as "أقترَبَ" = "المبالغة في القرب" i.e. indicative of a superlative of the approach! See التاج! So for such a superlative of the approach/ nighing! So, "festinately" is used to qualify the approach in order to intensify it!

³⁴²⁵ The word *mubdathen* is singular, masculine, objective noun, meaning: that which is caused to be new by revelation!

³⁴²⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

³⁴²⁷ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged"

³⁴²⁸ The word "تبصرون" comes from "البصيرة" as it means "reasoning" that is magic and not "البصر" per se!

³⁴²⁹ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع"

³⁴³⁰ The word "نوحى" is rooted in "وحي أو أوحى" which denotes at least six diverse meanings, all for communicating:

gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And, "الوحي" is fire or king! See اللسان!

* The word "جسدا" = a tinged-physique versus "body" be it tinged (colored) or not! See الراغب!

o you^b a Book^x in it^x (is) yourⁿ *thekro* (appellation, *repute*); do then not you^z cerebrate.

11. And how-many³⁴³¹ *qassamna* (*We suppressed/ squelched*) of a village^{w3432} (*that*) was-she^y *dha'lematon*^{w3433} (*injustice-doer-she^y*); and We established after it^w other people.

12. Then *lamma* (*when/ whence*) they^z sensed Our *ba'asa^x* (*intense torment/ Might*) *edha* (*suddenly/ whereas*) they from her/it^w ³⁴³⁴ they^z run.

13. Let-not run you^z; and let-return you^z to what you^c (*had been*) luxuriated in it^x; and yourⁿ dwellings, *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b (*be*) questioned you^z.

14. Said they^z: O, *waylana*³⁴³⁵ (*for us: woe/ ruin/ long lasting torture*); verily We were *dha'lemeena*³⁴³⁶ (*injustice-doers*).

15. So ceased^w not *telka^w* (*she-that-afar-it^w/ that^w/ it^w*) (*is*) their invocation^w until We made them a harvest *kha'medeena* (*stills/ quiets*).

16. And not We created the Heaven^w and the Earth^w and what (*are*) between them both playfully.

17. Had We wanted to *nattakbetha*³⁴³⁷ (*[We] take and make*) an amusement^x surely *ittakhatna*³⁴³⁸ (*We took and made*) it^x from *ladon*³⁴³⁹ (*directly and possessively from*) Us, *en(if/ not)* We were doers.

18. Rather We cast bytheright^{x3440} on the falsehood^x then *yadmagho*³⁴⁴¹ (*brain-smites*) it^x; then *edha* (*suddenly/ whereas*) it^x (*is*) *ḡa'hegon* (*ennuied vanisher*); and for you^b (*is*) the *waylon*³⁴⁴² (*lengthy: woe/ bane/ valley in Hell*) [of]/ for what you^z describe.

19. And for Him whatever(*are*) in the Heavens^w and the Earth^w; and whoever(*are*) *endabo* (*by Him/ at His presence*) neither *yestakberoona*³⁴⁴³ (*they^z affirm their*

ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً
وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا
يَرْكُضُونَ ﴿١٢﴾

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ
فِيهِ وَمَسْكَنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى
جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا
بَيْنَهُمَا لَعِبِينَ ﴿١٦﴾

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَا تَخَذُتُهُ
مِنْ لَدُنَّا إِنْ كُنَّا فَعِلِينَ ﴿١٧﴾

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ
الْأَوَّلُ مِمَّا تَصِفُونَ ﴿١٨﴾

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ﴿١٩﴾

³⁴³¹ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long!”

³⁴³² Clearly it is the *inhabitants* of the village who were/had been *injustice-doers*!

³⁴³³ The word “ظالم” = “فَاعِلُ الظلم” = “the injustice-doer,” as “الظالم” = “injustice!”

³⁴³⁴ The pronoun “her/it w” refers to the *village^w*, a *feminine gender in Arabic*; the village^w which is mentioned in the immediately preceding *Ayah*! They were fleeing from the village once they sensed the intense torment!

³⁴³⁵ *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

³⁴³⁶ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

³⁴³⁷ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and *presuming* some-thing about what was taken! Thus, it is *not* just the mere *taking*!

³⁴³⁸ Ibid!

³⁴³⁹ The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مال و المال ليس بقبضتك الآن,” thus, “لَدُنْ” which *closer* spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such *closeness*! See the *اللسان*!

³⁴⁴⁰ Qur'an's commentators say that “الحق” = “right,” here means The *Qur'an* and the “الباطل” = “falsehood” means the Satan or whatever it represents!

³⁴⁴¹ The word “دمغ” in “يدمغه” means struck it so strongly reaching its “دماغ” = “brain!” Thus, this great *Ayah* expresses *one of the most elegant figurative speeches*! It represents the *untruth* with a “brain” to scheme its artifices and wiles and the *truth* as smiting its “brain,” rendering it a “vanisher,” i.e. *passing it out of existence*!

³⁴⁴² *Waylon* is an Arabic word that has three *distinct* meanings: (1) *lengthy: woe, bane*; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

³⁴⁴³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

prideful haughtiness) a'n (regarding) Hisiba'da'te(worship/-servility-to-Him) and nor yestab'seroona³⁴⁴⁴(they^z show fatigue/exhaustion).

20. Yousabbhebona³⁴⁴⁵ (be-they say: subhana Allah) the night and the day, not flag³⁴⁴⁶ they^z.

21. Or ittakhatho³⁴⁴⁷ (they^z took and made) aalehatan (deities) from the Earth^w they resurrect.

22. If [was] in them both aalehaton^w (deities)^w except Allah, surely(would have) both corrupted^w; so Subhana³⁴⁴⁸ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, The Arshe's³⁴⁴⁹ (Throne of Kingship)'s Lord amma (regarding) what they^z describe.

23. Not (to be) questioned [He] amma(regarding) what [He] does while they (are to be) questioned.

24. Or ittakhatho³⁴⁵⁰ (they took and made) of lesser than-/without Him aalehatan (deities); let-say [you^s]: hato (clamorously expressing let-bring) yourⁿ proof; this (is) thekro (Qur'an/mention) of whom^p (are) with me and thekro of whom^p (were) before me; rather most (of) them know not the right, so they (are) shunners.

25. And not We sent, of before you^g of a messenger except (that) [We] reveal³⁴⁵¹ to him, verily it^x [no] an elaba(a deity) except Me; so let-worship you^z [Me]³⁴⁵².

26. And they^z said: ittakhatho³⁴⁵³ (took and made) Ar-Rahman a child; subhana³⁴⁵⁴ (Allah is hallowedly and marvelously

وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ

عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿٢٠﴾

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْطُرُونَ ﴿٢١﴾

أَمْ آتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ

يُنشُرُونَ ﴿٢٢﴾

لَوْ كَانَ فِيهَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

فَسُبِّحَنَّ اللَّهُ رَبُّ الْعَرْشِ عَمَّا

يَصِفُونَ ﴿٢٣﴾

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٤﴾

أَمْ آتَّخَذُوا مِنْ دُونِهِ إِلَهًا قُلْ

هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مِنْ مَعِيَ

وَذِكْرٌ مِنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا

يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٥﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا

نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا

فَاعْبُدُونِ ﴿٢٦﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ

³⁴⁴⁴ The expression: “لَا يَسْتَحْسِرُونَ” means they uncover no weariness/boredom or regret for their worship! As the word “حسر” means uncover, or ended because of fatigue/weariness or regret! See التاج!

³⁴⁴⁵ The word “yousabbhebona”= be-they say: “subhana Allah,” that is: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah!

³⁴⁴⁶ The word “flag” means decline in vigor!

³⁴⁴⁷ See footnote 3429 above regarding “اتَّخَذَ”!

³⁴⁴⁸ The word “subhana”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

³⁴⁴⁹ So “العرش” in the Arabic language means: المَضْطَجِعُ أو السرير الذي يجلس عليه! Thus, “العرش” is “إسريير الملك” See In Ayah 23 of an-Namik: “...and for her a great Arsh!” (S 27; 23), clearly means the “Arsh” is the “Throne of Power and Dominion!” And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, Al-Bukhary and Muslim, The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) Mosa (Moses) he taking with a Pillar of the Pillars of The Arsh! So, I profoundly know not did he regained consciousness before me or he was recompensed by the Toor (Mount) swooning!” See إشراح العقيدة الطحاوية! See the attached list of References!

³⁴⁵⁰ See footnote 3429 above اتَّخَذَ!

³⁴⁵¹ See footnote 3362 above regarding reveal!

³⁴⁵² The letter “ن” in “فاعبدون” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “فاعبدون” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي!

³⁴⁵³ See footnote 3429 above regarding “اتَّخَذَ”!

deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather ebadon (worshippers/ submitters/ slaves) mukramoon³⁴⁵⁵ (they who are hospitality accorded and honored).

بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٣٤٥٥﴾

27. Not they^z precede Him by the say; and they by His command they^z work.

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ
يَعْمَلُونَ ﴿٣٤٥٦﴾

28. Knows [He] what (is) between their hands^{w3456} and what (is) behind them; and not they^z intercede except for whom^p [He] pleased; and they from His *kbashya'te* (reverent-fear)^w (are) *mushfegoona* (they who are in disquiet).

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ إِلَّا لِمَنْ أَرَادْنَاهُ
مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٣٤٥٧﴾

29. And whoever says [he] of them: verily I am *elabon* (a deity) of lesser than/without Him, then *tha'leka* (be-that-afar-it/that) [We] requite him Hell^w; like *tha'leka* [We] requite the *dha'lemeena* (injustice-doers).

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ
فَذَلِكْ يُجْزِيهِ جَهَنَّمُ كَذَلِكَ يُجْزَى
الظَّالِمِينَ ﴿٣٤٥٨﴾

30. Have [and]³⁴⁵⁷ not seen they^z who^t disbelieved they^z that the Heavens^w and the Earth^w both were *rat'qan* (meld/ blend) and *fataqa* (rended/ cleaved) them both We; and We made of the water everything *hayyen* (living/ alive); do then not they^z believe.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ
وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ
أَفَلَا يُؤْمِنُونَ ﴿٣٤٥٩﴾

31. And We made in the Earth^w anchors³⁴⁵⁸ (catches/ fasteners-/ stabilizers); so that not [it^w] wobbles by them; and We made in it^w *fejajan*³⁴⁵⁹ (spacious-valleys) paths, *la'allā* (craving currently unavailable deed that, perhaps) they *yahtadoona* (they^z find and accept the aright-guidance).

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ
تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا
سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣٤٦٠﴾

32. And We made the Heaven^w a ceiling *mahfoodhan*³⁴⁶⁰ (that which is kept-up)³⁴⁶¹; and they (are) *a'n* (regarding) its^w *Aya'te*^w (signs/ proofs) (are) shunners.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا
وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ ﴿٣٤٦١﴾

33. And He Who created the night^x and the day^x and the sun^w and the moon^x each (is) in an orbit, they^z swim.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ

³⁴⁵⁴ The word “subhanabo”= “سبحانه” has no English equivalent! The word is made up of two parts: “subhana” and the pronoun “bo”= “Him!” Wherever the word “subhana,” or its associates/ inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render “subhana”= “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him)

³⁴⁵⁵ English does not have a word for “karram” and its derivative “mukramoon”! See Lexicon attached to this Translation!

³⁴⁵⁶ The phrase: “between their hands” this is Arabic tongue expression, meaning: ahead of them, or before!

³⁴⁵⁷ The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أ), (و), (لَمْ) “أَوَلَمْ,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the Lexicon attached to this Translation for more elaboration!

³⁴⁵⁸ That is the mountains!

³⁴⁵⁹ The word “فجّاج” (also “فجاج” with dhamma or kasrah on the “ف”) means wide open valleys, i.e. not “passes,” as “passes” suggest narrow gaps between mountains, according to the dictionary definition!

³⁴⁶⁰ The word “mahfoodhan” is an objective, masculine noun, meaning that one which is preserved!

³⁴⁶¹ The word “محفوظًا” is rooted in “حفظ”= “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

34. And not We made for a human of before you ^g the immortality; do then <i>en(if)</i> you ^g died then they (<i>are</i>) the immortals.	<p>يَسْبَحُونَ ﴿٣٤﴾ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَلَّا يَمُوتَ فَهُمْ يَخْلُدُونَ ﴿٣٥﴾</p>
35. Every a self ^w (<i>is</i>) a taster ^{w3462} (<i>of</i>) the death; and [<i>We</i>] essay you ^b by the evil and the <i>khayr'e</i> ³⁴⁶³ (<i>desirable/worthiness/goodness/possession/rain</i>) an essay ^w ; and to Us you ^z (<i>are to be</i>) returned.	<p>كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٦﴾</p>
36. And if saw you ^g who ^r disbelieved they ^z <i>en</i> (<i>not</i>) <i>yattakhetho</i> ³⁴⁶⁴ (<i>they take and make</i>) you ^g except jestingly, (<i>saying they</i>): is this who ^x <i>yadhkoro</i> ³⁴⁶⁵ (<i>[he] slanderously mentions</i>) your ⁿ <i>aaleha</i> (<i>deities</i>) while they by <i>thekre</i> (<i>mention of</i>) <i>Ar-Rahma'ne</i> they (<i>are</i>) disbelievers.	<p>وَإِذَا رَأَى الَّذِينَ كَفَرُوا أَن يَخْذُوكَ بِالْأَيْدِي هَٰؤُلَاءِ الَّذِينَ يَذْكُرُ آلِهَتَهُمْ وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٧﴾</p>
37. (<i>Had been</i>) created the mankind of a haste; [<i>I</i>] shall show you ^b My <i>Aya'te</i> ^w (<i>signs/proofs</i>) so let-not <i>tasta'ajelona</i> ³⁴⁶⁶ (<i>affirmably-hasten you</i> ^r).	<p>خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٨﴾</p>
38. And they ^z say: when(<i>is</i>) this [the] promise, <i>en(if)</i> you ^c were <i>ssadeqeena</i> (<i>always-truth-enforcers</i>).	<p>وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٣٩﴾</p>
39. If ³⁴⁶⁷ know who ^r disbelieve they ^z when neither check they ^z <i>a'n</i> (<i>off</i>) their faces The Fire ^w and nor <i>a'n</i> (<i>off</i>) their backs; and not they (<i>are to be</i>) succored.	<p>لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٤٠﴾</p>
40. Rather [<i>it</i> ^w] ³⁴⁶⁸ <i>ta'tee</i> ^w (<i>haps/comes to</i>) ^w them surprisingly so [<i>it</i> ^w]addles them, so neither can they ^z (<i>do</i>) its ^w <i>radda</i> (<i>forthwith-return/averting</i>) and nor they (<i>be</i>) reprieved.	<p>بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤١﴾</p>
41. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>istob'ze'a</i> ³⁴⁶⁹ (<i>had been affirmably-jested</i>) by messengers of before you ^g ; so <i>haqa</i> (<i>deservedly besieged</i>) by whom ^r scoffed they ^z of them what they ^z were by it ^x <i>yasta'hzeona</i> (<i>affirmably jest they</i> ^r).	<p>وَلَقَدْ اسْتَبْرَأَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٢﴾</p>
42. Let-say [<i>you</i> ^s]: who ^a [<i>he</i>] <i>yak'la'okum</i> ³⁴⁷⁰ (<i>sentinels</i>) you ^b by the night ^x and the day ^x from <i>Ar-Rahma'ne</i> ; rather they, <i>a'n</i> (<i>regarding</i>) their Lord's <i>Thekre</i> (<i>Qur'an/ message/ mention</i>), (<i>are</i>) shunners.	<p>قُلْ مَن يَكْلَأُكُم بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ ﴿٤٣﴾</p>
43. Or(<i>are</i>) for them <i>aalebaton</i> (<i>deities</i>) preventing them of lesser than/without Us, neither can they ^z succor their-selves ^w and nor (<i>are</i>) they of Us (<i>to be</i>) companied ³⁴⁷¹ .	<p>أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِن دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٤﴾</p>

³⁴⁶² The word “ذَائِقَةُ” = “taster^w” refers to the “self^w” a feminine gender, so its reference must be feminized!

³⁴⁶³ The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*khayan*” all mean that which is *desirable, worthiness/goodness or possession*! Clearly charity, prayer, or any meritorious deed is surely “إخير”

³⁴⁶⁴ See footnote 3429 above regarding اتَّخَذَ!

³⁴⁶⁵ The word “يَذْكُرُ” has several meanings, among them “*mention slanderously*!” See التاج!

³⁴⁶⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

³⁴⁶⁷ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See إِنْ هَٰذَا شَاءَ!

³⁴⁶⁸ The pronoun “it^w” here refers to: *The Hour* (of the Day of Judgment), or *The Fire*, or the *fact of punishment*!

³⁴⁶⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

³⁴⁷⁰ That is “*guards*” you from Allah’s punishment of any kind?

³⁴⁷¹ Clearly if one is of *Allah’s company*, then *that one* is in the *ultimate* protection and care!

44. Rather *matta'ana* (We let relish the transitory worldly delight) those and their fathers until prolonged over them the age; do then not see they^z (that) surely We *na'atee* ^x([We] approach/come)^x the Earth ^w[We] diminish it^w from its^w extremities; are then they the overcomeers.
45. Let-say [you^s]: verily only [I] warn you^c by the revelation; and not hear the *sommo*³⁴⁷² (deaf people) the invocation/prayer if when^o (are to be) warned they^z.
46. And *la'en* (if indeed) touched-she^y/betided-she^y them a whiff-she^y of your^t Lord's torment verily assuredly³⁴⁷³ say they^z: O, our *wayla* (ruin/woe); verily we were *dha'lemeena*³⁴⁷⁴ (injustice-doers).
47. And [We] put the balances the *qessta* (rendering absolute justice, post removal of injustice) for The *Qeyamatey's*^w (Judgment's) Day^x; so not (to be) wronged³⁴⁷⁵ a self^w a thing, and *en* (even if) [was] a *methgala* (weigh/burden-/equipoise) of a mustard seed^w *atayna* (We came) [by] it^w; and sufficed by Us reckoners.
48. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) and *Haroona* (Aaron) the Criterion^x and a light and a *thekran*^x (message/reminder)^x for the *muttaqeena* (reverential guarders against Allah's displeasure).
49. Who^t *yakhsha* (reverently-fear) they^z their Lord by the invisible and they of The Hour^w (are) *mushfegoona* (they^z who are in disquiet).
50. And this (is) a blessed *thekron*^x (*Qur'an*^x) We descended it^x; are then you^f for it^x negaters/gainsayers.
51. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Ibraheema* (Abraham) his *rushda*³⁴⁷⁶ (maturity discernment and strict adherence to what is right) from before and We were by him Knowers.
52. *Edb* (when/since) [he] said for his father and his people: what (are) these statues^x which^u you^f (are) for it^w anchorites.
53. Said they^z: we found our fathers for it^w worshippers.
54. Said [he]: *laqad* (verily, already and affirmatively) you^c were, you^f and yourⁿ fathers in a misguidance^x manifest^x.
55. Said they^z: have you^s come (to) us by the right^x or (are) you^s of the players.

بَلْ مَتَّعْنَا هَؤُلَاءِ وُءَابَاءَهُمْ حَتَّى
طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ
أَنَا نَاتِي الْأَرْضَ نَنْقُصُهَا مِنْ
أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا
يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا
يُنذَرُونَ ﴿٤٥﴾

وَلَيْنَ مَسْتَهْمُهُمْ نَفْحَةٌ مِّنْ عَذَابِ
رَّبِّكَ لَيَقُولُنَّ يَوَيْلَنَا إِنَّا كُنَّا
ظَالِمِينَ ﴿٤٦﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ
الْقِيَمَةِ فَلَا تَظْلِمُ نَفْسٌ شَيْئًا وَإِن
كَانَ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ
أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿٤٧﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى وَهَارُونَ
الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِلْمُتَّقِينَ ﴿٤٨﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ
مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ
مُنْكَرُونَ ﴿٥٠﴾

وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن
قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ
الْتَّمَائِلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

قَالُوا وَجَدْنَا ءَابَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَءَابَاؤُكُمْ فِي
ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ
الِّلَّعِينِ ﴿٥٥﴾

³⁴⁷² The word "صَمٌّ" is a plural noun while its closest English corresponding equivalent is an adjective and so no plural for it except to associate it with a plural noun, people! Hence, my translation above!

³⁴⁷³ The "ل" in "الْيَقُولُنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

³⁴⁷⁴ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

³⁴⁷⁵ See the Lexicon attached to this Translation for "الظلم" = "wronger!"

³⁴⁷⁶ See the Lexicon attached to this Translation for this rather important word!

56. Said [be]: rather your ⁿ Lord (is) the Heavens' ^w and the Earth's ^w Lord Who <i>fattara</i> ([He]innately-perfectly-originated) them ^y ; and I over <i>tha'lekum</i> (be-afar-collective-you, that) (is) of the witnesses/testifiers.	قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ ﴿٥٦﴾
57. And <i>ta-Allahey</i> ³⁴⁷⁷ (by Allah) [I] (shall) surely contrive (against) your ⁿ idols after you ^z redirect/diverge retreaters.	وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾
58. So [be] made them fragments/scraps except a chief for them <i>la'alla</i> (craving currently unavailable deed that/ perhaps) they to him return.	فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾
59. Said they ^z : who ^a did this by our <i>aaleha</i> (deities); verily he(is) surely of the <i>dha'lemeena</i> ³⁴⁷⁸ (injustice-doers).	قَالُوا مَنْ فَعَلَ هَذَا بِغَالِهِتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾
60. Said they ^z : we heard (of) a lad ³⁴⁷⁹ <i>yadhkoro</i> ³⁴⁸⁰ ([be] slanderously mentioning) them; being said for him: <i>Ebraheemo</i> (Abraham).	قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾
61. Said they ^z : then <i>eeto</i> ^x (let-you ^t bring/ come) ^x by him over the mankind's eyes ^w ; <i>la'alla</i> (craving currently unavailable deed that/ perhaps) they witness/testify they ^z .	قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾
62. Said the ^z : have you ^s , you ^g did this by our <i>aaleha</i> (deities); O, <i>Ebraheemo</i> (Abraham).	قَالُوا أَنْتَ فَعَلْتَ هَذَا بِغَالِهِتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾
63. Said [be]: rather did it ^x their chief, this; so let-ask them you ^z <i>en(if) en(if)</i> they ^z were pronouncing.	قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْتَغْلِبُهُمْ إِنْ كَانُوا يُنْطِقُونَ ﴿٦٣﴾
64. So they ^z returned to their selves ^w ; then said they ^z : verily you ^b you ^f (are) the <i>dha'lemoona</i> ³⁴⁸¹ (injustice-doers).	فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمْ الظَّالِمُونَ ﴿٦٤﴾
65. Afterwards they ^z (had been) inverted over their heads: <i>laqad</i> (verily, already and affirmatively) knew you ^g (that) not these pronounce.	ثُمَّ نَكَّسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾
66. Said [be]: do then worship you ^z of lesser than-/without Allah what neither benefits you ^b a thing and nor harms you ^b .	قَالَ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
67. Fie for you ^b and for what you ^z worship of lesser than-/without Allah; do then you ^z not cerebrate.	أَفِي لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾
68. Said they ^z : <i>ha'rrego</i> (let-you ^r iteratively ³⁴⁸² burn) him and let-succor you ^z your ⁿ <i>aaleha</i> (deities) <i>en(if)</i> you ^c were doers.	قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾
69. Said We: O, fire ^w let-be ^w [you ⁿ] coolness and peace on <i>Ebraheema</i> (Abraham).	قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ ﴿٦٩﴾

³⁴⁷⁷ The word "*ta-Allahey*" is made up of *two* distinct components: the "*ta*" = "ت" and "*Allahey!*" The "*ta*" is "ت" = "القسم" = a "jurative particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "*Allahey*" is "Allah" grammatically inflected because of the *prepositional genitive particle* "*ta*!"

³⁴⁷⁸ The "*ظالمين*" = "the injustice-doers," as "*الظلم*" = "injustice!" See the *Lexicon* attached to this *Translation*!

³⁴⁷⁹ The word "*فتى*" has *three* distinct meanings: (1) lad/chap/fellow, i.e. a *man* of *any* age, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness, helpfulness, pridefulness!*

³⁴⁸⁰ The word "*يذكر*" has several meanings, among them "*mention slanderously!*"

³⁴⁸¹ The "*ظالمون*" = "the injustice-doers," as "*الظلم*" = "injustice!" See footnote 148 below!

³⁴⁸² The word "*حرقوه*" is not like "*أحرقوه*" So, "*حرقوه*" means *repetitively burn him!*

70. And they ^z wanted by him a scheme then We made them the losers-most.	وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾
71. And <i>najjayna</i> (We repetitively delivered) him and <i>Loottan</i> (Lott) to the land ^w which ^u We blessed [in] it ^w for the worlds.	وَجَعَلْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾
72. And We granted for him <i>Is-haqa</i> (Isaac) and <i>Ya'aqooba</i> (Jacob) a bonus ^{w3483} ; and each We made <i>ssalebeen</i> (righteous-people).	وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾
73. And We made them principals, they ^z aright-guide by Our command; and We [revealed] ³⁴⁸⁴ to them doing the <i>khayra'te</i> (desirable-traits of worthiness and goodness), and <i>eqama</i> (sustaining/upping the prescribed obligations of) the Prayer ^w and <i>eeta</i> (according/fulfilling the obligations of) the <i>Zakata</i> ^{w3485} (prescribed percentage of personal possessions) ^w ; and they ^z were for Us worshippers.	وَجَعَلْنَاهُمْ أُمَمًا يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَبِيدِينَ ﴿٧٣﴾
74. And <i>Loottan</i> (Lott) <i>aa'taynabo</i> (We accorded him) a rule and knowledge; and <i>najjaynabo</i> (We repetitively delivered him) from the village ^w which ^u was ^w doing ^w the <i>khaba'eth</i> ³⁴⁸⁶ (bads/anything which a sound self considers to be disgusting, e.g.: homosexuality/incest/i.e. sex with mother/sister/daughter); verily they were people(of) ill, <i>fa'seeqeena</i> ³⁴⁸⁷ (rebels vis-à-vis Allah's command).	وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَجَعَلْنَاهُ مِنَ الْقَرِيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسَقِينَ ﴿٧٤﴾
75. And We admitted him in Our mercy ^w ; verily he (is) of the <i>ssa'lebeena</i> (righteous-people).	وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٥﴾
76. And <i>Nohan</i> (Noah) <i>edh</i> (when/while) [he] called of before, then <i>estajabna</i> ³⁴⁸⁸ (We favorably-answered) for him; so <i>najjaynabo</i> (We repetitively delivered him) and his family ^w from the distress, the great.	وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَجَعَلْنَاهُ وَاهِلَةً مِّنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾
77. And We succored him from the people who ^r they ^z denied by Our <i>Aya'te</i> ^w (miracles/signs/proofs); verily they were people(of) ill; so We drowned them wholes.	وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾
78. And <i>Dawooda</i> (David) and <i>Sulaymana</i> (Solomon) <i>edh</i> (when/since) both rule in the <i>hartha</i> ^x (cultivation/crops) ^x <i>edh</i> by night the people's sheep <i>nafashat</i> (scattered-grazing) in it ^x ; We were for their rule witnesses.	وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكَانَا لِحُكْمِهِمَا شَاهِدِينَ ﴿٧٨﴾
79. Then savvied it ^w We <i>Sulaymana</i> (Solomon); and each, <i>aa'tayna</i> (We accorded) a rule and a knowledge; and	فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ

3483 The word “نافلة” = bonus, in Arabic has a feminine construct and many meanings, but here it means “grandson!”

3484 See footnote 3495 above regarding revealed = “أوحى”

3485 See the Lexicon attached to this Translation for what exactly is the Zakah and its implications!

3486 The Merriam Webster's Dictionary has an entry for “bad” as noun and an “s” for its plural, bads as sodomy!

3487 See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections!

3488 The word “استجاب” is answered plus made available what was requested, i.e. “favorably-answered!”

We subjugated with *Dawooda* (*David*) the mountains *yousabbehna*³⁴⁸⁹ (*she-they say: subhana Allah*) and the birds; and We were doers.

الْجِبَالِ يُسَبِّحْنَ وَالطَّيْرِ وَكُنَّا
فَاعِلِينَ ﴿٧١﴾

80. And We taught him *ssan'ata*^w (*careful-craft*)^w (*for*) *laboosen* (*mail-clothing*) for you^b to fortify you^b from yourⁿ *ba'a'se* (*warfare/torment/might*); so are you^f thankers.

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ
لْتَحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ
أَنْتُمْ شَاكِرُونَ ﴿٧٢﴾

81. And for *Sulaymana* (*Solomon*) the wind^w tempesting-she,^y [*it*^w] moves by his command^x to the land^w which^u We blessed in it^w and We were by everything Knowers.

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي
بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا
وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٧٣﴾

82. And of the Satans who^x they^z dive for him and they^z work a work lesser than *tha'leka* (*he-that-afar-it/that*); and We were for them keepers-up³⁴⁹⁰.

وَمِنْ الشَّيَاطِينِ مَنْ يَغُوصُونَ
لَهُ وَيَعْمَلُونَ عَمَلًا ذُوْنَ ذَلِكَ
وَكُنَّا لَهُمْ حَافِظِينَ ﴿٧٤﴾

83. And *Ayyouba* (*Job*) *edh* (*when*) [*he*] called his Lord surely I, touched/betided me the *dburro* (*persisting distress*), and You^s (*are*) *arhamo* (*most merciful*) (*of*) the *ra'hemeena* (*iterative mercy-Giver*).

﴿٧٥﴾ وَيُؤَيِّبُ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ
الضَّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٧٥﴾

84. So *estajabna*³⁴⁹¹ (*We favorably-answered*) for him; so We doffed what (*was/is*) by him of *dburro* (*persistent distress*); and *aa'taynabo* (*We accorded him*) his family^w and like them with them, a mercy^w from *enda* (*by munificence of/by Rule of*) Us and a reminiscence/-remembrance^{w3492} for the worshippers.

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ
ضُرٍّ وَاَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ
رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى
لِلْعَابِدِينَ ﴿٧٦﴾

85. And *Ismaela* (*Ishmael*) and *Idreesa* (*Idris*) and *Thulkefla* (*Isaiah*) each, of the *ssa'bereena* (*people of patience*).

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ
كَانُوا مِنَ الصَّابِرِينَ ﴿٧٧﴾

86. And We admitted them in Our mercy^w; verily they (*are*) of the *ssa'lebeena* (*righteous-people*).

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ
الصَّالِحِينَ ﴿٧٨﴾

87. And *Thannoo'ne* (*man of the fish/Jonah*) *edh* (*when*) [*he*] went mutually angrily; so [*he*] presumed that never *naq'dera* (*[We] constrain/constrict*) on him; so [*he*] called in the darknesses^w that: no an *elaba* (*a deity*) except You^s; *Subhana*³⁴⁹³ (*hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of*) You^g; verily I was of the *dba'le-meena*³⁴⁹⁴ (*injustice-doers*).

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ
أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي
الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ ﴿٧٩﴾

³⁴⁸⁹ The word “*yousabbehna*” means *she: it/they say: “subhana Allah,”* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!* Mountains and birds are “*broken plural*” in Arabic, so their reference is *feminized*, hence “*يسبحن*”= *she-they/it say....*

³⁴⁹⁰ The word “*حافظين*” is rooted in “*حفظ*” which is to “*kept-up*” not just “*kept, or maintained,*” or even “*guarded!*” *Merriam Webster's Dictionary* puts “*keep up*” as: “*to stay even (as in acts of strength, endurance, or speed)*” *although he was small he could keep up with the larger boys in sports*! (*Emphasis is added!*)

³⁴⁹¹ The word “*استجاب*” see footnote 3482 above!

³⁴⁹² The word “*ذكرى*” is “*reminiscence/remembrance*” based on this great *Ayah*, “*And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance*” (S6: 68).

³⁴⁹³ The word “*subhanaka*”= “*سبحانك*” has no English equivalent! Wherever this word, or its grammatical inflections (such as “*سبحان*” or “*سبحانه*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness!* So, we can render “*subhanaka*”= “*سبحانك*” concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!*

³⁴⁹⁴ The “*ظالين*” = “*the injustice-doer,*” as “*الظلم*” = “*injustice!*” See the *Lexicon* attached to this Translation!

88. So *estajabna*³⁴⁹⁵ (*We favorably-answered*) for him and *najjaynaho* (*We recurrently delivered him*) from the affliction, and like *tha'leka* (*he-that-afar-it/that*) [We] deliver the believers. فَاسْتَجَبْنَا لَهُ وَخَيَّرْنَاهُ مِنَ الْغَمِّ ۖ وَكَذَلِكَ تُشِى الْمُؤْمِنِينَ ﴿٨٨﴾
89. And *Zakariyya* (*Zachariah*) *edh* (*when/while*) [he] called his Lord: O, my Lord let-not leave me [You^s] a solitary and You^s (*are*) *kbayro* (*choicer/superior/worthier*) (*of*) the inheritors. وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾
90. So *estajabna*³⁴⁹⁶ (*We favorably-answered*) for him and We granted for him *Yahya* (*John*) and We reformed for him his spouse; verily they were mutually vying³⁴⁹⁷ (*to gain*) the *kbayra'te* (*desirable-traits of worthiness and goodness*) and they^z invoke Us wishfully and apprehensively-/dreadfully; and were they^z for Us *kbash'e'en*³⁴⁹⁸ (*they who: totally subdued their body/ sight and sound/ solemnly bow in the Prayer*). فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾
91. And whichⁿ safeguarded-she^{y3499} her *farja*^{x3500} (*anterior anatomy/ sleeve*)^x then We blew in her/it^w of Our *Ruo'he* (*Mercy/ Revelation/ Arch Angle Gabriel/ Soul*) and We made her and her son an *Aya'tan*^w (*miracle/ sign/ proof*)^w for the worlds. وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾
92. Verily this^{w3501} (*is*) yourⁿ *Ummato*^w (*religion/ community*)^w (*is*) an *Ummatan*^w one^w and I am yourⁿ Lord, so let-you^z worship [Me]³⁵⁰². إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾
93. And *taqa'tta'ao* (*iteratively cut/fragmented they*)^z their matter among them; each to Us (*are*) returnees. وَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاجِعُونَ ﴿٩٣﴾
94. So whoever [he] works of the righteous-works^w while he (*is*) a believer then no denial for his endeavor³⁵⁰³; and verily We (*are*) for him writers. فَمَنْ يَعْمَلْ مِثْرَ حَبْلٍ مَوْسَىٰ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

³⁴⁹⁵ The word “استجاب,” is *answered plus made available* what was requested, i.e. “favorably-answered!”

³⁴⁹⁶ Ibid!

³⁴⁹⁷ It must be pointed out that the *vying* is not (a) *to* or (b) *for*, as both (a) and (b) would imply they are *outside* the good things; while in fact they are *already within them*, only they have to *vie* to achieve *higher-ranking*!

³⁴⁹⁸ The word “خاشعين” = *kbash'e'en*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خشوع” in “خاشعين” = *kbash'e'en* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خشوع” denotes *submission* or *subduing* of *sight* and *sound* as well! So “الخاشعين” are those who had *totally subdued their body, sight and sound*! Also some time “الخاشعين” = they who bow in the Prayer! See *البصائر* and *اللسان*!

³⁴⁹⁹ That is absolutely shielded and protected!

³⁵⁰⁰ The word “farj” = “فرج” has several meanings: (1) any *slit* which separate two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the female*, and some time the word “farj” could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every “opening” between two parts could be referred to as “farj”! In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintain her chastity. However, there are many Qur'an commentators who maintain that the “farj” here refers to the “sleeve” in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was! So the “blowing was in this “sleeve”!

³⁵⁰¹ This reference “this w” = “هذه” which refers to the *Ummah*, which a feminine noun in Arabic!

³⁵⁰² The letter “ن” in “فاعبدون” is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “فاعبدون” by Arabic (linguistic) Rule, is omitted for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See *إعراب القرآن*، لمحمود صافي

³⁵⁰³ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. *strode* = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. *treaded* = walk on, over, or along; (3) “عمل” = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “بمعنى قصد” = *intentionally treaded*! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم” See *اللسان*، and *الصائر*!

95. And (is) a ban on a village ^w <i>ablakna</i> (<i>We perished</i>) it ^w ; verily they (are) not returning ³⁵⁰⁴ .	وَحَرَّمَ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾
96. Until if (<i>had been</i>) opened-she ^y <i>Yajoojo</i> (<i>Gog</i>) and <i>Ma'ajoojo</i> (<i>magog</i>), and they (are) from every elevation they ^z flit.	حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾
97. And <i>eqtaraba</i> ³⁵⁰⁵ (<i>festinately-approached</i>) the promise, the right; so <i>edba</i> (<i>suddenly/whereas</i>) starers-she ^y (are) their <i>abssa'ro</i> (<i>insights/discernments</i>) ^x (of) whom ^r disbelieved they ^z ; O, our <i>wayla</i> (<i>woe/ruin to-us/valley in Hell for us</i>); <i>qad</i> (<i>already and affirmatively</i>) we were in heedlessness ^w of this; rather we were <i>dha'lemeena</i> ³⁵⁰⁶ (<i>injustice-doers</i>).	وَأَقْرَبَ الْوَعْدُ الْحَقِّ فَإِذَا هِيَ شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يَوَلَّوْنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾
98. Verily you ^b and <i>ma</i> ³⁵⁰⁷ (<i>whatever</i>) worship you ^z of lesser than/without Allah (are) Hell's ^w tinder ³⁵⁰⁸ ; you ^f (are) to it ^w <i>wa'redona</i> (<i>comers-in/arrivers you</i>).	إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾
99. If [were] those <i>aaleba</i> (<i>deities</i>) not <i>warado</i> (<i>they^z came-in/arrived-to</i>) it ^w ; and each (is) in it ^w immortals they ^z .	لَوْ كَانَتْ هَتُولَاءِ آلِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾
100. For them in it ^w <i>zaferoon</i> ³⁵⁰⁹ (<i>audible distressing fullness of the chest</i>) and they (are) in it ^w not hear they ^z .	لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾
101. Verily who ^r preceded ^w for them from Us the <i>Husna</i> ^w (<i>Paradise</i>) those (are) <i>a'n</i> (<i>off</i>) it ^w <i>mob'adoona</i> ³⁵¹⁰ (<i>ones far removed</i>).	إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾
102. Not hear they ^z its ^w undertone and they (are) in what themselves ^w desired (are) immortals.	لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أُشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾
103. Not saddens them [the] panic the biggest; <i>tatalaqqqa</i> (<i>iteratively receive/face</i>) them the angels: this (is) your ⁿ day which ^x you ^c (<i>were being</i>) promised.	لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾
104. Day [We] fold the sky ^w as folding the <i>sejjelle</i> (<i>record-scroll</i>) for the books; as We began first creation ^x We repeat it ^x ; a promise on Us, verily We were doers.	يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَّعِيدُهُ وَعَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾

³⁵⁰⁴ That is to say once a people were destroyed by Allah because they disobeyed His messenger, there is no way for them to come back to this world to start anew and repent!

³⁵⁰⁵ The word “اقترب” is more particular than “قرب” as “المبالغة في القرب” = “اقترب” i.e. indicative of a superlative of the approach! See *التاج*! So for such a superlative of the approach/nighing! So, “festinately” is used to qualify the approach in order to intensify it!

³⁵⁰⁶ The “ظالين” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this Translation!

³⁵⁰⁷ This “ma,” approximated here by “whatever!” Such a “ma” is for a non-distinctive-noun, used for non-intelligent entities! So Jesus or his chaste mother, considered “deities” by some are clearly not meant, as both are intelligent. See *السان*!

³⁵⁰⁸ The word “حصب” carries two distinct meanings: (1) small stones; and (2) the material intended and readied for fire-fuel, as in this *Ayah*! It could be of any thing, including stones and humans! When kindled and starts burning then it is called “وقود” the fueling material!

³⁵⁰⁹ The word “زفير” has several meanings: (1) the hard and difficult breathing; (2) audible distressing fullness of the chest; (3) inhalation with slow and prolonged exhalation, as if sighing due to pain; (4) audible sound of the donkey's braying beginning; (4) inhalation and exhalation!

³⁵¹⁰ The word “mub'adoon” = “مباعدون” is an objective plural noun, rather rare to find in English!

³⁵¹⁰ The word “بلاغ” also means “كفاية” = sufficiency! See *الراغب و الهادي*

105. And *laqad* (verily, already and affirmatively) We wrote in the *Zaboor'e* (Book of David/ book of wisdoms/ proverbs) from after the *Thekre* (The Preserved Tablet/ Qur'an) that the Earth ^w inherit it ^w My *eba'de* (worshippers/ submitters-/ slaves), the *ssa'leboona* (righteous-people).
وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ
الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا
عِبَادِي الصَّالِحُونَ ﴿١٠٥﴾
106. Verily in this³⁵¹¹ surely (*is*) announcement/sufficiency³⁵¹¹ for a worshipping people.
إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ
عَابِدِينَ ﴿١٠٦﴾
107. And not We sent you^s except a mercy^w for the worlds.
وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً
لِّلْعَالَمِينَ ﴿١٠٧﴾
108. Let-say [*you*^s]: verily only, (*what is being*) revealed³⁵¹² to me: verily only yourⁿ *elaho* (deity) (*is*) one *elahon* (deity); so are you^f Muslims (*peaceful submitters*).
قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا
إِلَهُكُمْ إِلَهُ وَاحِدٌ فَهَلْ أَنْتُمْ
مُسْلِمُونَ ﴿١٠٨﴾
109. So *en(if)* diverted they^z then let-say [*you*^s]: I proclaimed³⁵¹³ (*to*) you^z on *sawa* (*mutual equality of under-standing*) and *en* (*not*) *adrey*³⁵¹⁴ (*II* profoundly-understand) is (*it*^x) near or far what you^z (*are being*) promised.
فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ
سَوَاءٍ وَإِنْ أَدْرَىٰ أَقْرَبُ أَمْ
بَعِيدٌ مَّا تُوْعَدُونَ ﴿١٠٩﴾
110. Verily He knows the loudening of the say and knows [*He*] what conceal you^z.
إِنَّهُ يَعْلَمُ الْجَهْرَ مِّنَ الْقَوْلِ
وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾
111. And *en* (*not*) *adrey* (*II* profoundly understand), *la'alla*³⁵¹⁵ (*craving currently unavailable deed that, perhaps*) it^x (*is*) a trial^w for you^b and a *mata'on*³⁵¹⁶ (*resource for transitory worldly delight*) to a while.
وَإِنْ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ
وَمَتَّعٌ إِلَىٰ حِينٍ ﴿١١١﴾
112. Said [*he*]: O, my Lord let-rule [*You*^s] by the right and our Lord *Ar-Rahma'no*, the *Musta'aan* (*He Who is sought for help*), over what you^z describe, (*i.e. you*^z claim).
قُلْ رَبِّ أَحْكَمْ بِالْحَقِّ وَرَبُّنَا
الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا
تَصِفُونَ ﴿١١٢﴾

³⁵¹² See footnote 3362 above regarding *revealed* = “أُوحي”

³⁵¹³ The word “أَنْ” could carry a double meaning: simply *announcing* or solemnly *declaring an abrogation of any peace arrangement between one party and another*!

³⁵¹⁴ The word “تَدْرِي” is from “دَرَايَة” which is *far more reaching* than the simple “knowledge,” as “دَرَايَة” extends to having *deep understanding* of the subject matter!

³⁵¹⁵ Ibid! Also the “هـ” in “لَعَلَّهُ” refers to the “إِمْهَال” = the reprieve! See القرطبي!

³⁵¹⁶ The word “مَتَاعٌ” = “mata'aon” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!